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THE YOGA OF YAMA

ARGUMENT

An austere Brahman, by name Vájaśravasa, from extrem religious devotion consigned his son Nachiketa to death a an offering to the gods. The boy was led away along wit other offerings, and out of filial devotion he disparages li as evanescent and himself as but a small gift. He addresse himself to the God of Death, after waiting at his gates fo three days and nights, and Yama, being struck by the boy' devotion, earnestness and purity, grants him three boons Nachiketa's first thought is of his bereaved father, whom h desires shall have peace of mind and freedom from sel reproach on his account. This was the first boon accorde The second request was for a knowledge of the Sacred Fir through which liberation from rebirth was to be attained This also was fully granted. The third request concerne the fate of those who had passed beyond the need for rebirth This the god would not readily communicate, and sought b all means to tempt Nachiketa to forego his demand. Bu the youth was persistent, regarding this sacred knowledge a more desirable than all benefits that birth in this worl might secure, even with Yama's patronage. The God o Death was at last constrained to redeem his promise b initiating Nachiketa into the secret of Immortality.

THE YOGA OF YAMA

WHAT DEATH SAID

A VERSION OF THE KATOPANISHAD, WITH COMMENTARY; BEING A SYSTEM OF YOGA OR MEANS OF ATTAINMENT

BY

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INTRODUCTION

THE work of which this is a translation is one of the most esteemed of the commentaries upon the Yajur Veda, generally accounted as the third of the four Vedas or sources of knowledge. As may be generally known, the Vedas are the most ancient writings of which we have authentic record, and may with considerable certainty be referred to a period not later than 1500 B.C. There are, of course, the Chinese records contained in the Historical Classic, which were compiled by Confucius about 600 B.C., and which go further back than the date usually ascribed to the writing of the Vedas, but there is no evidence that they had a literary integrity until the compilation, nor can their authorship be determined. I do not suppose that Chinese literature could be successfully connected beyond the time of Wu Wang, the founder of the Chow Dynasty in 1122 B.C. What was known of Chinese his-

tory at that time appears to have been collected by him, and to the *literati* of that period Confucius was probably indebted for the material from which the *Sze Shu* were compiled.

The Vedas were an expression of that pure Monotheism which was the foundation religion of the Brahmans, and although they were superseded in a literary sense by the Puránas, which constituted the last great division of theological literature in India about the ninth and tenth centuries A.D., the Four Books of the Veda remain the foundation of the true Brahmanism. An effort to revert to the monotheistic doctrine from the Polytheism developed under the Puranic influence, was made by Raja Ram Mohun Roy in 1828, when the Brahmo Somaj was founded in Bengal. An effort was then made to combine the teachings of Christianity and Brahmanism, but this pouring of new wine into old bottles resulted in the usual disruption, and in effect the more advanced members of the Somaj seceded from the main body and allied themselves under the leadership of Keshub Chundra Sen.

But a more far-reaching and consistent

effort to rally the forces of pure Brahmanism was made even before the Puránas had come into existence. In the year A.D. 805, on the 8th of April (O.S.) the sage Sri Sankaráchárya was born in Travancore, and at the age of twenty, on the 23rd July, A.D. 825, he set out upon his great crusade of reform. He taught a system of Pantheism as distinguished from Polytheism, and sought to inculcate a belief in the immanence of God. On his teachings there arose a profound system of speculative philosophy known as the Vedánta, which has survived to this day. It will probably survive all other forms of religious belief in India.

The Upanishads, as the name suggests, are ancient commentaries upon the Vedas, and that with which we are now concerned, the Katopanishad, consists of a colloquy between Mrityu or Yama, the Lord of Death, and Nachiketa, the son of Vájaśravasa, the Brahman. It consists of six Sections, Chapters or *valli*, and these are each divided into mantras. The translation here attempted cannot be called literal, but is rather a literary version of a direct translation, and in the course of my Commentary and exposition I have found

occasion to refer to some phrases in the Sanskrit text which may be thought capable of more than one interpretation.

It is therefore desirable that this work should be primarily regarded as an exposition of the ancient Hindu doctrine of *Yoga* or Atonement, and the correlative doctrine of *Vimrityu* or liberation from mortality, considered in relation to some modern concepts of psychology and metaphysics. In this light the work may be at once lifted from the domain of mere scholasticism into the region of dialectics, and as this is nearer to my purpose than a mere translation of the text for purely literary purposes, I have indulged myself very freely in the Commentary, and from the great and increasing influence of Oriental thought upon the speculations of the Western mind, I have reasonable hope that it will be found both useful and interesting.

W. Gorn Old.

London, 1915.

"From every sentence of the Upanishads, deep, original and sublime thoughts arise, and the whole is pervaded by a lofty and earnest spirit. Nowhere in the world is there a study so beneficial and so elevating. It shall be the solace of my life and the solace of my death."

SCHOPENHAUER.

THE YOGA OF YAMA

KATOPANISHAD

CHAPTER I

THE SACRIFICE

1. Now it once happened that Vájaśravasa, wishing to obtain the sum of all knowledge, dedicated his son Nachiketa (as a sacrifice).

2. He, while yet a boy, was led away with the (other) presents. But faith was strong in him. He thought to himself:

3. "The cows have drunk water, eaten hay, given milk, and now are unfruitful. He who gives them must surely go to a joyless world!"

4. Nachiketa said: "Beloved Father, to whom wilt thou give me?" Thus a second and even a third time he asked. And to him (his father) replied: "Behold! to Mrityu I will give thee!" Thus said he.

5. "Among many," said Nachiketa, "I

go first, and among many I am in the midst. Of what avail shall I be to Yama this day?"

6. "Looking backward or looking forward I perceive how all mortals are but as the corn. To-day it is ripe, to-morrow dies down, and then springs forth again. . . ."

7. "A Brahman guest enters into houses like fire, and thus they do quench it. Bring water, O Vaivasvata!"

8. "Hopes and projects, possessions and virtue, the fruits of sacrifice, sons and cattle, all these are destroyed for the foolish soul in whose house the Brahman dwells without eating.

9. "And because thou, O honourable Brahman, hast dwelt in my house for three days and three nights, salutation be to thee and good be unto me. Wherefore choose three boons, one for each night."

10. "That Gautama may be at peace in his mind, and free from anger towards me when I am sent back by thee, O Mrityu! This is the first of three boons I ask."

11. "As formerly thou wilt be received as the son of Uddálaka and Aruna, and through my favour he will sleep peacefully at night and

be free from anger seeing that thou hast escaped the jaws of Death."

12. "In Heaven-world there is no fear, nor, O thou Death, is there any dread of decay for those who have left hunger and thirst behind, and, beyond the reach of sorrow, rejoice in Śvarga-loka!

13. "Thou knowest the secret of Celestial Fire, O Death! Teach me of this that I who have faith may obtain immortality. This is the second boon I ask."

14. "I will tell thee, O Nachiketa, of this Heavenly Fire that thou mayest learn of me, and moreover that thou mayest attain to the security of that deathless world. Learn then that it is hidden away in the darkness."

15. He also told him concerning the Fire of the Causal World, how and by how many stages the worlds were formed, and Nachiketa repeated them again as it had been told him, whereat Death, being pleased with him, again expressed himself.

16. The Great Soul said to him: "To thee I will now give another boon, for by thy name alone shall this Fire be known. Accept this garland of many-coloured jewels!

17. "He who, having attained union with the Three by the three Nachiketa sacrifices and the three karmas, overcomes birth and death. He who knows the Brahma-born as the God to be worshipped, and having realised this in himself, attains to the everlasting peace.

18. "He who has thrice performed the three nachiketas, and having thus wisely accomplished the nachiketas, shakes off the coils of Death, and rejoices in the Heaven-world.

19. "Thus to thee has the Celestial Fire been made known, O Nachiketa, as by thy second choice thou didst ask. By thy name alone will the people know this Fire. Thy third boon, O Nachiketa, ask!"

20. "That which is in doubt concerning the dead, which exist as some say, and which do not exist according to others. This knowledge I would be taught of thee as the third among the boons."

21. "The Devas also shared in this doubt aforetime. Verily it is not easy to be comprehended because of its subtle nature. Do not urge this upon me. Release to me this one thing."

22. "Thou sayest, O Mrityu, that even the

gods doubted of this matter because of its difficulty, because it was not easy to be understood. Concerning this there is none to be found who can speak as Thou, and therefore there is no other boon like unto this."

23. "Choose for thyself sons and grandsons living to a hundred years. Choose many cattle, elephants and much gold, horses, and a vast domain, and live for as many autumns as thou desirest. Or if thou thinkest of a boon like this, choose wealth and long life, O Nachiketa! I will make thee to be desired by those who are worshipped.

24. "Whatsoever is desired in this mortal world as difficult of attainment, demand all these according to thy will. I will give thee women, with chariots and musical instruments, such verily as cannot be obtained among men, and will cause them to serve thee, O Nachiketa! But concerning the Dead do not ask me."

25. "These things do not last till tomorrow, O Antaka! They destroy all the vigour of the senses. Moreover, the longest life is short enough. Thine be the chariots, the dancers and the singers!

26. "Not by wealth shall a man be satisfied. To have seen thee is to be wealthy. We shall live so long as thou dost decree. This verily is the boon which is chosen of me.

27. "Having attained to the changeless Immortals, how shall a mortal, subject to decay, O wise One! reflecting on these transient pleasures, find happiness in long life?

28. "That concerning which there is so much doubt, O Mrityu, as to the Supreme Liberation, teach thou to us. This boon, which is so secret, Nachiketa chooses, and none other."

COMMENTARY

THE text is at times obscure and is rendered the more so by the absence of quotation marks in the text. I have here and throughout the work inserted them in such places as from the sense appears necessary, so that the reader may know how the colloquy goes.

In this chapter the Brahman Vájaśravasa is in the act of dedicating his son Nachiketa as a sacrifice to the Lord Mrityu, the god of Death. This is the supreme act of sacrifice on the part of the Brahman, the cattle and other dedications being valueless beside the son of a Brahman. Contemplating the cattle and other gifts, Nachiketa reflects that their owners have realised all that was profitable from them and now offer them as belated gifts to the Fire Sacrifice. It is not stated that these cattle and other presents belonged to Vájaśravasa. On the contrary, it is reasonable to presume that they were the gifts of

others, and that Nachiketa was alone a human sacrifice in the midst of them.

Importuning his father as to the cause of his being led away, he is informed that his fate is to be that of the other creatures dedicated to the lord Death. Words are not wasted to describe his feelings or the fierce fanatical devotion of his father. The picture presented to the mind is extremely impressive, and might well employ the highest faculty of either poet or artist. One can imagine the drive of flower-bedecked cattle, of sheep and goats, flanked by an excited crowd of onlookers gesticulating and shouting, with voices raised against the loud blare of the horns and the beat of the drums in the processional; and in the midst of all this driven and driving crowd, the Brahman with his stern, implacable front, his eyes ablaze with the fire of religious exaltation and his ashen face blanched with mortal fear. Hand in hand with him goes his little son Nachiketa, innocent, wondering and uneasy, but steeled by a simple faith that reaches beyond all circumstance. Being told that death is to be his lot, he reflects upon the situation. Among many who would of necessity follow him he was but the first, and among many who had gone before and would follow after him, he was in the midst. There was nothing that should affright him or mark him out as one for singular hurt. Even the dumb cattle about him were sharers of his mortal fate. For whether he looked forward or backward, it was obvious that all men were as the grass of the field. "To-day it springeth up, to-morrow withereth. It is cut down and cast into the fire." He perceived the existence in Nature of a cyclic law. The Spring brought forth the tender shoots, the Summer brought the plant to maturity, the Autumn ripened the fruit, and the Winter saw it die down again to the root. But in the following season all things sprang forth again.

This is a reference to the doctrine of *samsara* or rebirth. This doctrine appears to have originated in the earliest religious teaching in India. It is not to be found in the earliest Chinese writings, unless the expression "going up and down," as applied to death, can be legitimately interpreted to convey the same idea. I think rather that it is the equivalent of a similar expression in the Hebrew scripture: Then shall the body

return to earth, and the Spirit to God who gave it. Perhaps also that other question: Who knoweth that the soul of man ascendeth and the soul of the animal that it goeth down? which may also be rendered: Who knoweth the human soul that ascends and the animal soul that descends?

Various views of the human constitution and evolution are conveyed by these several doctrines, if they may be so regarded. In the Hindu system the idea embodied is that a soul or individualised part of Brahma, called the Átmá, is subject to continual rebirth in material form until it attains self-conscious union with the Divine Being by Yoga. To this end there are two paths called Gnánam (knowledge) and Bhakti (devotion) which answer to the principles of Wisdom and Love, Intelligence and Affection, or Truth and Charity. Either path if persisted in will lead to the Divine. In a social system such as the Aryan, it is natural that perfect knowledge should be the attribute of man, and perfect devotion that of woman. The Buddhistic doctrine which sprang out of Hinduism, as in China Taoism sprang from Shintoism, would appear to unite the qualifications and to give a fuller and more catholic expression to the doctrine of Yoga (Union or Atonement) as defined in the Bhagavad Gitá, where Krishna instructs Arjuna in a system of Yoga very akin to the doctrine of Detachment, enunciated by Laotze in the sixth century B.C.

Both Hindu and Buddhist hold the doctrine of *samsara* or rebirth, and in the West the belief is steadily gaining ground, mainly because of its logical support to the Individualistic ideas of Schopenhauer and Nietzsche in association with the established facts of evolution. Existing differences of opinion are rather those of interpretation than of doctrine, and probably the most complete exposition of the central fact involved, that of Individualisation through Evolution, is to be found in Professor Sir Alfred Russel Wallace's *The World of Life*.

The doctrine of re-incarnation has commended itself to philosophical consideration on several points. It directly upholds the scientific postulate of the Conservation of Energy. It presumes that Nature is jealous of her offspring, that she does not evolve the human as a specialised form for the purpose of relegating him to the scrap-heap, which would be the case

were the humanised atoms that enter into the constitution of human brain-cells dissipated at death only to come together again fortuitously as constituents of an acorn or a jelly-fish. It further upholds the doctrine of moral responsibility in relation to the law of Compensation. If it were open to a man to "paint the world red" and go hence without any further share in the effects of his actions, he cannot in any sense be said to reap what he sowed. But under the law of cyclic rebirth, each comes back to a state of things which directly or indirectly he has helped to produce. What he sows he reaps, and thus fulfils the Law of Compensation.

Post-mortem existence is not to be confounded with Immortality. The former is incumbent upon all living creatures that have souls, while the latter is conditional according to all the great World-Teachers. The idea enters into the Christian faith and has the support of Scripture. It is said of those that overcome: "These are they over whom the Second Death hath no power. They shall neither go out nor come in any more, but shall be as pillars in the Temple."

A single earth-life is not adequate to bring man to that point of individual evolution where choice is finally possible. Reincarnation gives us that possibility of choice sooner or later. It can only happen when the two facts of material and spiritual existence are related in our consciousness. Those who hold the doctrine affirm that consciousness is built up of the experiences of all past lives, from the lowest to the last, and the re-incarnating entity holds all these experiences as memories in latency. The faculty of co-ordination necessary for reviving these impressions is not yet evolved in man generally, but it will follow as a natural consequence of spiritual awakening and further evolution. Many impressions are revived during sleep and others during psychological states, either induced or natural.

An argument that is often levelled against the doctrine is that the population of the world has continued to increase from the Creation up to the present time. This may be refuted on two points without much trouble. The first is that we do not know when Creation took place, nor what the population of the world was at that time. The Evolutional hypothesis, in conjunction with that of Natural Selection by adaptability to

environment, regards man in the physical sense as being developed through a long period from the simplest form of life to the most complex that is known to us. But that is only as regards the man as animal. It is held that the upward arc of physical evolution was at a certain point met by a corresponding downward arc of spiritual involution. This was the "Breath of Lives" breathed into the man of earth when he "became a living Soul." It is consistent with the display of a higher order of intelligence than the instinctual in the human and his subsequent further development, as contrasted with all other forms of animal life, in which there is no apparent or commensurate development of intelligence. Re-incarnationists hold to the doctrine of Evolution and equally to that of Involution. They are concerned primarily and finally with Man as Soul.

The second point is that so far from the population of the world increasing even within historical times, it will be found on investigation that there is no evidence for the statement. For whereas at the present time we have a dense population in the temperate zone there are historical evidences, as well as archæological, for presuming similar populations of the ancient Persian, Assyrian, Egyptian and Caspian centres of civilisation which are now practically wiped out and replaced by modern settlements. What we know of these we may also argue about the Hyperboreans, Atlanteans, and Lemurians, now entirely extinct. Further, there are evidences from recent Arctic and Antarctic explorations that vast stretches of fertile and habitable land were at one time in existence at the poles, while the equatorial regions of the earth were at the same time in the vast ice-grip. Such being the case, it would be reasonable to presume that the humanity of that period were denizens of the polar regions, and consequently that the human family is altogether migratory, moving in the main along the line of least resistance, that is, of fertility.

The ancient Roman may very well be the modern Britisher, and thus "the grass dies and springs up again." Civilisations perish, new ones spring up, while the number of souls included in the human race persist and pass from one centre of civilisation to another, according to their individual needs in evolutional progress.

Nachiketa reflects that being one among so many victims, both human and animal, which in the course of time pass over to Death, he surely can be but of small consequence or avail. What object could be served by his death?

"The Brahman enters the house like fire and, thus it is quenched," refers to the gifts that the Goddess of Death offered to Nachiketa on his coming to the abode of Yama. The story goes that when Nachiketa came to the abode of Death, that deity was absent and his spouse received Nachiketa in a manner suitable to a Brahman guest. "The host being away I cannot receive these offerings at your hands," he said. On the return of Yama the goddess reported that the young Brahman had remained at the gate and had not presumed to enter the Palace. The god is therefore represented as wishing speedily to remedy this defect, and his remarks are presumed to be contained in mantras 7 to 9 of this chapter. The virtuous restraint of Nachiketa is commended, and three blessings are offered, one for each night that he remained in the abode of Yama. This may have some reference to the general belief that the Soul remains in a state of lethargy for three days after its separation from the body before awakening to consciousness in the soul-world.

Nachiketa's first wish was that of a dutiful son. He thought of his father Gautama, and desired that his mind might be free from anger when he, his son, was "sent back" by Mrityu. Here is undoubtedly a reference to the belief that the soul would again go to his former associations. Yama promises that he shall go back as "the son of Uddálaka and Aruna," and further, it would appear that Uddálaka would recognise the identity of his son, and yet be without anger on account of the seeming futility of his sacrifice.

The second request of Nachiketa was that Yama would instruct him in the use of the Celestial Fire, so that he might attain immortality. Nachiketa knew that, as a discarnate soul, he was subject to rebirth and that the Second Death had power over him, and would continue to hold it until he had attained for himself that immortality which would make him a denizen of Svarga-loka (Heaven), where there was neither hunger nor thirst any more, and where all tears are wiped from the eyes of Sorrow.

Accordingly the god of Death told Nachiketa concerning the Celestial Fire so that he might attain to immortality, and moreover told him concerning the World Fire by which the Universe was formed. It is stated that the Fire is hidden in the darkness, in the cavity (guháyám), and by this some understand the secret bosom of Nature, the heart of things, or again, the secret recesses of the mind. Nachiketa went through a process of initiation, for he was told vast cosmical and spiritual secrets, all of which he was able to repeat, having understood them. This so pleased Yama that the god volunteered further instruction. The Great Soul (Mahátmá) there and then consecrated the Fire Sacrifice to Nachiketa, telling him that thereafter it should be known only by his name—Nachiketa—and in token thereof he is presented with the Chintámani, or garland of many-coloured jewels.

He who attains union with the Three by the three sacrifices and the three karmas, is said to overcome birth and death and to know Ishvara, the Lord, as the God to be worshipped. Here the three means of attainment are to Know, to Will, and to Do. The three things are God, Nature, and Man—Father, Mother, and Teacher. The three sources are Knowledge, Reason, and Revelation. The three karmas or actions are Sacrifice, Self-subjection, and Almsgiving. He who does these three things perfectly overcomes and is freed from Janma Mrityu, *i. e.* Birth on the one hand and Death on the other. "He shall neither go out nor come in any more."

Being invited to propound his third question, Nachiketa demands to know the mystery concerning the state after death. There are many things in doubt concerning this state. First, it is in doubt whether they are subject to government by natural law or not; secondly, if the individuality persists or not; thirdly, whether the state is unending or not. These things and others Nachiketa wished to know as from one who could speak with authority.

Here Yama, having promised to answer three questions, is in a dilemma. If he refuses to answer, his promise will be broken, which cannot be allowed in one who is a god. If he answers, he would have to reveal mysteries which "even the angels desire to look into," or as here said: Even the Gods

shared in this doubt aforetime. Yama therefore pleads with Nachiketa not to urge this question upon him.

But the Brahman urged him the more because that it was difficult to be declared and known, saying that there was none other more competent to reveal the mystery of the after-life than he, Yama, the god of Death. The god, however, asks that he should rather accept any gift, or indeed every conceivable gift and desirable thing, than press for his answer to this question. "Ask me anything that pertains to the mortal world, but do not ask me concerning this mystery," the god would appear to say. This may have been but a test of Nachiketa's sincerity and purpose. But however we regard it, the episode shows that Nachiketa spurned all these temporal gifts and kept firmly to his purpose of penetrating the mystery of Death and the Beyond. Certain things could be ensured to Nachiketa by his being born in suitable surroundings at an auspicious time, certain other things could be secured by length of years, and he, Yama, who was the god of Birth and Death, could so ordain things that all desirable gifts and privileges would accrue to Nachiketa. The young Brahman, however, desired only one thing, the knowledge of the mystery concerning the Supreme Liberation, and to this he held with the tenacity of one who has but a single object and a set purpose.

What Yama says in reply here follows.

CHAPTER II

DISCRIMINATION

1. "THERE are differences of Good and also differences of what is pleasant, and both these (the Good and the Pleasant) have different objects which serve to bind a man. He who

chooses the Good becomes a Sadhu, but he misses the end indeed who only chooses that which is pleasant.

2. "The Good and the Pleasant, these two are continually encircling a man. Fully understanding them, the Wise Man discriminates between them and chooses Good only, rejecting that which is pleasant. The foolish man selects that which is pleasant.

3. "Thou, O Nachiketa, reflecting on all desires and pleasing forms, hast rejected them. Thou didst not ask for either, nor accept the Path of Prosperity in which so many men have fallen.

4. "These two, Ignorance and Knowledge, are widely sundered and lead to opposite points. I find thee, Nachiketa, a seeker after Wisdom, for many desirable things did not allure thee!

5. "Dwelling in the midst of ignorance, yet considering themselves wise and learned, foolish souls go forth and return again, like blind men led by the blind.

6. "The way of Supreme Liberation is not manifest to the heedless and ignorant, deluded by the chimera of wealth. For him there is

this world and no other, and thus thinking he falls again and again under my control.

7. "Many there are who have not even heard of it, and many who having heard of it cannot attain to it, for the teacher who can attain to it is rare indeed, and he who, having been properly instructed, fully comprehends it, is remarkable.

8. "For this thing cannot be understood when taught by an inferior person, for then it is controversial. But when taught by a Gñáni there is no doubt herein. For verily it is more subtle than the argument about the dimensions of an atom.

9. "This doctrine which thou hast obtained cannot be destroyed by argument, nor taught by another (than thyself) to be fully understood, O Beloved! Thou art established in Truth. Would that we might have seekers such as thee, O Nachiketa!

10. "I know that even a perishable treasure is not truly obtained by the inconstant, and therefore the Eternal cannot be. Wherefore, O Nachiketa, I have laid the (sacred) Fires, and thus by impermanent things I have obtained the Eternal.

11. "With firm resolve, O wise Nachiketa, thou hast renounced the fulness of worldly desires and hast beheld the Foundation and source of all good deeds, the Haven where all fears cease, the glorified Mahat, the Upholder of the Universe!

12. "Having realised God by the process of Adhyátma-yoga, Him who is hard to discern, hidden away in the dark cave (of the heart), who dwells in the abysm, the Ancient of Days, the wise man leaves joy and sorrow behind.

13. "Having heard this doctrine and fully comprehending it, the mortal who discriminates reaches this subtle Source and rejoices because he has obtained the cause of joy. For Nachiketa I know that the Gate of Heaven is open.

14. "What seest thou other than dharma and adharma, other than past and future, other than cause and effect?—tell me.

15. "That Word which is expressed in all the Vedas, to which all religious performances (are dedicated), and from desire of which, it is said, all Brahmacharyas are actuated, that Word I will explicitly reveal unto you. It is this—Om!

16. "For verily this Om is even Brahma, the Indestructible and Supreme, knowing which, whatsoever one may desire that he has.

17. "This Sanctuary is the best, this Refuge is supreme. Having known this Sanctuary, one is proclaimed in Brahma-loka.

18. "Knowing which, one is not born nor dies, nor aught from this doth anywhere spring forth; unborn, eternal, changeless, as of old, for though the body perish yet he is unhurt.

19. "For if the slayer thinks to kill, or if the killed thinks he is slain, both are deceived, for it doth neither kill nor yet is slain.

20. "More subtle than the atom and greater than the great, this soul of the creature sits securely in the heart (cavity). He who is free from grief and sorrow as from desire, realises in the tranquillity of his senses the sovereignty of the Soul.

21. "Who other than myself can know that Self, who sitting still yet walks afar, and lying down moves everywhere, that radiant One who joys without rejoicing?

22. "Bodiless among the embodied, among the changing changeless, vast and all-pervad-

ing, knowing thus the Self, the wise man does not grieve.

23. "This Self is not revealed by many explanations, nor apprehended by much teaching, but to him who is acceptable by the Self, the Self will be revealed.

24. "He who hath forsaken evil ways, who is self-controlled, concentrated and moreover steadfast, obtains illumination.

25. "He knows the abode of Him to whom both Brahman and Kshatriya are but as food, and Death is but the seasoning."

COMMENTARY

IT is here indicated that that which is good in life may also be pleasant, but, as between the two, when they do not conspire to the same end, it is better to choose that which is good rather than that which is pleasant. The convenient is too frequently esteemed as the expedient, and we seek to excuse ourselves from the commission of what is unpleasant by making a virtue of that which is most agreeable. On the other hand the discernment of the Good is only possible to those who set the Ideal and Eternal before the real and the temporal.

It is here affirmed without qualification that the Good is always preferable to the Pleasant, and that in the circumstance of life these two—the Good and the Pleasant—continually affect us, but that only the truly wise can discriminate between them. The Sadhu or Wise Man always chooses the Good and rejects that which is merely pleasant, while the foolish man prefers the latter. This savours of Stoicism, and appears to impute a virtue to the Good merely because it is generally unpleasant. That it is ultimately expedient none will deny.

Good endures merely because it is grounded in harmony. Evil destroys itself by discord. But surely it is going too far to suggest that there is a natural antagonism between the Good and the Pleasant. There is no reason why that which is pleasant should not also be good, or that which is good, pleasant. Indeed we may conclude that the Sadhu finds happiness in goodness, and the highest pleasure in doing good. Thus the ideal may be identified with the real, and the supernal with the actual. Plato makes the trilogy of Goodness, Beauty and Truth to consist in Harmony. Can it be denied that these are pleasant? Do they not conduce to happiness even in the material sense? Against the Stoicism of the Hindu ascetic we may set the utilitarian satire of the Taoist philosopher, who declared that "The virtue of everything is in its use." In the most technical of uses we find that quality of material, shapeliness, and fitness are considerations of the utmost importance, as every architect, engineer and builder will allow. These qualities are directly related to goodness beauty, and truth.

In the discrimination of goodness and pleasantness, therefore, we have to beware lest we sunder things which rightly should be identified. To find the Good in that which is pleasant, and Pleasure in that which is good, appears the more reasonable course to those who would find real joy in existence. Rightly enough there are material and carnal pleasures which tend to debase a man, because of their unnaturalness and their effects upon the moral sense. But all pleasures are not vicious. There is a naturalness and a use in everything, and our pleasures do not pervert us until we first pervert our pleasures. There seems to be no valid reason why a man should not be happy and prosperous—and Good. The dissociation of virtue from pleasure and prosperity is likely to prove a dangerous and destructive doctrine from the point of view of social ethics.

In the use of the expression "many desirable things did not allure thee" (*na tvá kámáh bahavah alolupanta*), the word *kámáh* may be translated "desires," but as here related to the antecedents pleasure and prosperity, I have translated "desirable things." Many things are the objects of desire which do not immediately conduce to happiness, but there

are others which cannot be dissociated from it. Among the optimistic philosophers there is a strong conviction that it is a human duty to be happy, and to spread happiness. None can give what he does not himself possess, and the natural law extending to the spiritual world requires that to confer happiness one must first realise it in himself. Undoubtedly there is a strong modern dissent from the pessimism of "the Ecclesiastic." We do not endorse the view that all is vain and vexatious in this world, nor that "he that increaseth in wisdom increaseth in sorrow." There can be no allurement where there is knowledge, and no hurt where there is no abuse. This view appears to be sustained by the reference here made to the perigrinations of those souls who, "dwelling in the midst of ignorance . . . go forth and return again." This may have reference to *samsara*, or the law of rebirth, which prevails over a soul so long as there are unexpired desires which only a bodily and sensuous life can satisfy. The idea is well expressed by Sir Edward Arnold in *The Light of Asia*, Book VIII :

> "Ho! ye suffer from yourselves, none else compels,
> None other holds ye that ye lag and stay,
> And whirl upon the wheel, and hug and kiss
> Its spokes of agony, its tyre of tears,
> Its nave of nothingness."

"The way of liberation from this cyclic law of rebirth (*samsara*) is not manifest to the heedless and ignorant, deluded by the chimera of wealth," says Death ; "for him there is this world and no other, and thus thinking he falls again and again under my control."

Here Yama refers to both bodily and psychic death. Bodily death carries the soul from this world into *kama loka* (the world of desires), and psychic death brings him back again. This "second death" is incident to the relations of the two worlds. Birth into the material world infers death in the immaterial and vice versa. It is a process of dreaming and awaking again, the process going on so long as desire is strong enough to animate the soul. Dream life and waking life bear the same natural relations to one another as do discarnate and incarnate existence, so long as the soul is subject to *samsara*. In the

Apocalypse reference is made to this psychological fact of the second death, the meaning of which escapes those who are not acquainted with the Oriental doctrine of re-incarnation. "These are they," it is said, "over whom the *second death* hath no power. They neither go out nor come in any more, but are as pillars in the temple."

The difficulty of attaining freedom from rebirth is emphasised in verse 7 of this chapter, and the doctrine is admitted to be full of deep arcana which can only be communicated by one who knows. The phrase "more subtle than the argument about the dimensions of an atom" is of interest here as revealing the existence of the Sankyá controversy regarding the origin, nature, and properties of Matter. Nachiketa was one of those who attained to a complete knowledge of the nature and cause of Rebirth.

The "Sacred Fires" by means of which the sage attained to this knowledge of eternal verities, and thereby became free from the yoke of Yama, so that Death became his instructor, are known to be symbolical of the Kundalini Śakti or Kedeshi-ash, to which reference has already been made. The legend of Prometheus, the prototype of a liberated Humanity, depicts him as having stolen the fire of the gods, and to have brought it down from heaven in a fennel-stalk and taught men how to use it. This fennel-stalk is equivalent to the Brahmadanda, the bamboo rod of seven knots used by the Yogis and Sadhus. Physiologically it corresponds with the spinal column and the spinal ganglia, and psychologically to the Kundalini, which, being energised and directed by the power of the will, traverses the spinal cord and induces the power of voluntary clairvoyance, or direct vision.

Being directed to the various *nadis*, or nerve centres, it gives rise to the *siddhis*, or phenomenal powers. The Caduceus of Mercury is the symbol of this sacred fire, and it is seen to consist of two serpents winding in opposite directions about a central rod or staff. These are what are known as Idá, Pingala, and Sushumna, the three Breaths, or rather the two being united constitute the third (Sushumna), which is identical with the Brahmadanda. The union of Idá and Pingala are said to rouse the Kundalini Śakti, or Sacred Fire, which is

related to the sacral plexus of nerves, and this, taking its course along the spinal chord, produces the vision of the Mahat, or Over-Soul, whence comes all knowledge and the means of liberation from delusion of the senses and *sámsara.*

The process described above is called Adhyátmá-Yoga, and the Vision Beautiful is said to be hidden away in the deep recesses of the heart (verse 13). Here the Brahma is identified with the Átmá, or individual, by reflection of the Self in all things. "To see thyself abiding in all things—all things in Self," as one of the Eastern writings says, it is necessary to pursue the middle path, which is the Path of Wisdom. Hence the truly wise discern the unity of things, while the learned only discern their differences. *Átmanavat sarvabhoorteshu jah pasyati sa panditah:* He is truly wise who sees himself in all things. Therefore joy and sorrow are said to cease for him who attains the consciousness of his identity with Brahma, the essential unity of the Átmá with the Paramátmá.

The Paramátmá is related to the sacred *Om*—AUM—"verily this Om is Brahmá." After rousing the Kundalini fire, and opening up the various gates and centres of action, it is by means of the supreme mantram that the *siddhis* or magical powers are brought into voluntary play. The outlines of this system of Yoga are here hinted at, but not explained (verses 15-16).

The steadfast security and passionless peace which abides in the soul of the Sadhu is eloquently depicted in verses 17-20 of this chapter. The doctrine of non-attachment has been thoroughly understood and realised, and henceforth the Yogi abides in perfect peace, free from the pains of birth and death, devoid of all cause for grief or desire, endowed with a self-extensive faculty which has no limits save those of the universe itself, abiding in all things, possessed of all, moving whithersoever he listeth, a potent spirit among mortals, the Yogi joys in his unlimited freedom.

From a study of the Oriental teaching it will be seen that there are two means of attainment, namely, Gnánam (knowledge), and Bhakti (devotion). Each of these has its apostles and advocates, and here it would appear that the palm is given to Devotion, for it is said that the Self is not revealed

by explanations nor apprehended by teaching, but "to him who is acceptable by the Self, the Self is revealed." We may herein detect a close relationship to the doctrine of Grace, but even so it is modified by much that has been said concerning the practice of Yoga. The path of virtue marked out consists in the renunciation of evil ways, the exercise of self-control (a far more rigid and perfect thing than that commonly referred to), concentration and steadfastness. Those who are capable of this degree of regulation are deemed fit subjects for illumination. The fire of the spirit is graphically referred to as devouring both Brahman and Kshatriya, showing that to the One Source all mortals are alike as souls to be absorbed into the One Being.

CHAPTER III

THE PATHWAY

1. "Both enjoyers of the fruit of good deeds done in this world having entered into the highest abode of the Supreme are said by those who know Brahma—the keepers of the Five Fires and the Performers of the Three Nachiketa Sacrifices—to be as light and shadow (to one another).

2. "Of those who sacrifice, such as would cross over to the Fearless Shore, to the Supreme and Indestructible Brahma, must be capable of the Nachiketa.

3. "Know thou the Self as the owner of the chariot, and the body even as its car.

Know thou the Buddhi indeed to be the driver and likewise the Manas to be the reins.

4. "The senses are said to be the horses and the objects of sense are the roads (they travel over). The Sense-cogniser is the enjoyer. Thus say the enlightened.

5. "The senses of him who is not controlled by Reason are as the wild horses of a charioteer.

6. "But the senses of a rational being who is endowed with discrimination are like the trained horses of a charioteer.

7. "He, however, who is without understanding, whose mind is uncontrolled and impure, does not reach the state (of Bliss), but enters into the circle of births and deaths.

8. "He, however, who is gifted with understanding, who is steadfast in mind and (keeps himself) continually pure, verily he will never again lapse from that state (of Bliss) to be born again into the world.

9. "He whose mind is guided by Intelligence and who can handle the reins of reason will reach the end of his journey (in safety), and attain to the exalted state of that All-pervading Spirit.

10. "The senses are superior to their objects, and the mind is higher than the senses. Higher than the mind is Buddhi, and superior to Buddhi is the Great Soul.

11. "Higher than the manifested Universe is the Unmanifest, and higher than that is Purusha (Spirit), than which there is nothing more subtle. She is the ultimate and supreme attainment.

12. "This is the hidden and unrevealed Self in all beings, which is not manifest to the sight, save through the subtle Buddhi, by means of the higher sight, to men of subtle vision.

13. "He (who would be) wise should dissolve speech in thought, thought in intelligence, intelligence in spirituality, and that in the Supreme Soul of Peace.

14. "Arise! awake! Come into the presence of the Gifted Ones, and learn! The sages say that the Path is as difficult to tread as is the keen edge of a razor.

15. "He who has come to the knowledge of Him who is imperceptible to any of the senses —the Formless, Undecaying, Eternal, who is without beginning and without end, beyond

the Universe, the Changeless One—is safe from the jaws of Death."

16. The wise man, having repeated the ancient Nachiketa story told by Death, or who, having heard it (shall repeat it), is accounted worthy in Heaven.

17. He who discloses this greatest of Mysteries in the devout Assembly or at the Shraddha festival, secures its perpetuation and thus determines unending results.

COMMENTARY

THE use of the expression *pibantau*, i. e. the two drinkers or enjoyers, may here give rise to misunderstanding, and it is, therefore, well to explain that the two enjoyers are the two aspects of Mind which are "as light and shadow to one another." In the Vedantic conception of the human principle of Mind (*Man*—to think, *Manas*—the thinker) the sphere of consciousness is said to be related to the phenomenal world below, *i. e.* the world of shadows, and the noumenal world above, or world of light. The correspondences brought out in verses 3–4 show the Higher Self (Buddhi) as the Charioteer, following the illustration given by Krishna to Arjuna in that section of the Mahábhárata called Bhagavad Gîtá; the Manas, or lower aspect of the Self, is the guiding principle of thought by which the driver directs and controls the senses through the passions and emotions. The faculty of enjoyment is attributed neither to the senses nor to the lower aspect of Mind, but to the cogniser of the senses, *i. e.* Buddhi, the imperishable Self.

Thus we see Mind in its dual aspect as related to Spirit on the one hand and to Matter on the other. The senses are the causes of delusion, the passions those of pain. Only when directed and controlled by the Charioteer are the senses to be trusted,

and the means of this control is Manas, the rational principle. They are then made to serve the will and purpose of the owner of the chariot, and are likened to horses that have been trained. It is worthy of note in this place that the Kabalists of the Hebrew school of thought appear to have adopted this illustration and to have transmitted it to the Greeks. They called the body of man Mercabah, the chariot of the Soul, and the whole story of man's struggle with the lower passions and his final victory over them is told in bas-relief on the frieze of the Parthenon at Athens.

In contrast with the Brahmavid, or he who knows Brahma, we are confronted with the case of the Avijnánaván, he who is without knowledge or discrimination. He is likened to a driver who has no control over the wild horses yoked to his chariot. Of him it is definitely said, he does not enter into Bliss, or *tat padam* (that Place), as it is here called, but (*adhigachchhati samsaram*) enters the circle of births and deaths.

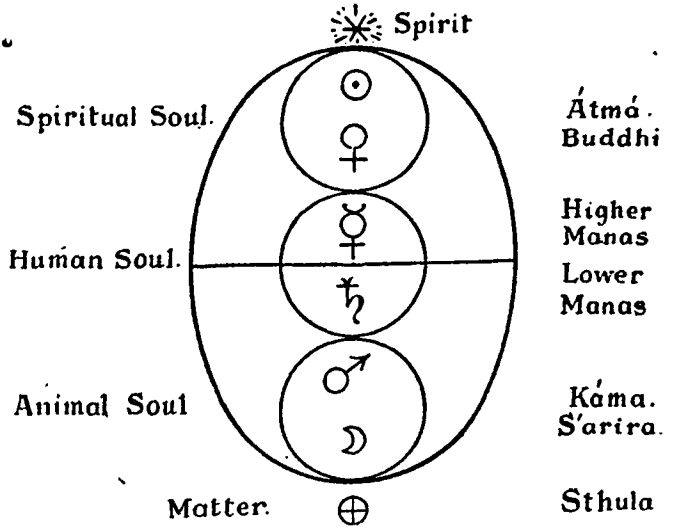
Obviously it is conveyed to us that the circumstance of repeated births and deaths is regarded in the Vedic teaching as a calamity, from which we should endeavour to free ourselves by all means in our power. By what means and for what purpose incarnation primarily takes place we are not here informed, but it is quite reasonable to suppose that there may come a time in the evolution of the individual, when the limitations and delusions of the senses serve only to hinder progress and not to aid it. Thus a driver may learn to break-in and handle his horses perfectly, and up to a certain point they will serve his purpose admirably. There may, however, be reasons for wishing to travel faster than horses can take him, and in such case he does well to abandon the use of the chariot and horses (body and senses) and resort to better means of locomotion. Such an adjustment of means to end would have been perfectly illustrated if the successive inventions of the steam-locomotive, the cycle, motor-car and aeroplane had been the direct outcome of a commensurate spiritual development in mankind, instead of merely a response to his physical needs. As we find things, however, it may well be that the heightened material pressure will be eventually of service to the spiritual development of mankind through the great increase of mental

activity thus produced. The quickening of the mind may be but a preliminary to its proper direction, and in proportion as we obtain mastery over the physical forces of Nature we shall deploy them to the highest service of the race as a whole.

The Gnánavadi is indicated as one "guided by Intelligence, who can handle the reins of reason." Such an one will reach the end of his journey in safety and obtain the perfection of Yoga or Union with the Higher Self, here described as "the exalted state of that all-pervading spirit, namely, Vishnu. Incidentally we obtain some definite teaching in regard to the relations of the human principles. Thus it is said the senses are superior to their objects, the mind superior to the senses, Buddhi superior to the Manas, and the Great Soul (Átmá Mahán) to Buddhi. The sensory organs are known as *karmendriyas*, the mental faculties as *jnánendriyas*. The text refers to the gods presiding over the senses and mind, and these we may conclude to be synonymous with the expressions of the One Intelligence, which manifest as natural forces, psychic forces, mental faculties and spiritual powers on the various planes of life. Wherefore if we say God is Supreme, Intuitive perception in man superior to Reason, Reason superior to Sensation, and Sensation to the objects of sense, we shall have a probable statement of the facts conveyed in this place.

When, however, we speak of the Over-Soul, the Átmá Mahán, or manifest Deity as superior to the highest individual expression of the human being, we are not thereby limiting our conception of the Absolute. For higher than the Manifest is the Unmanifest, Paramátmá than Átmá, the inscrutable Deity than the Lord of the Universe. This Unrevealed Being is here designated as Purusha, "than which nothing is more subtle . . . the ultimate and supreme attainment." This Purusha or Person is Vishnu, the All-pervading Spirit. The grammatical use of the feminine pronoun is ambiguous, and leaves one in doubt whether the conception of the Ultimate Being is to be regarded as Male, Female, or Asexual, but elsewhere it appears that the Vedantin conception regards Purusha as without sex, yet the cause of sex, without cause or origin, but yet the Cause and Source of all things. In the philosophy of Śankarácháryа it is said that "I am neither earth, water, light, air nor ether, nor

all of them in combination, nor yet the senses which cognise them, nor that which transcends them, but am that all-abiding One, the imperishable Śiva." The text makes it clear, however, that that which is referred to as the Ultimate Being, the Purusha, is the hidden and unrevealed Self in all beings, invisible to all save those who have attained union with the Buddhi (Higher Self), and hence have the faculty of direct vision.



It appears from the Gupta Vidya, or esoteric doctrine of the East, that the human being is to be regarded as primarily twofold, *i.e.* spiritual and natural. These are referred to as Pitris (fathers), the solar pitri being *Átmá-Buddhi* (the Spiritual Soul) and the Lunar pitri *Káma-śarira* (the animal soul). From this alliance of Heaven and Earth, of Spirit and Matter, or the Divine and Natural, the human soul (*Manas*) is evolved. Higher than the individual soul is the Purusha, the Monad, or Son of God (of One Substance with the Father), and lower than the animal soul is the gross body (Sthula). This scheme is indicated in the above diagram.

The lower part of Manas is tinged with the desire principle common to man and the lower animals, which in association with the astral and ethereal body is known as the animal soul. The Śarira, or Astral Body, is thus the Body of Desire. The higher aspect of Manas is illuminated by the Buddhi, which is the vehicle of the Átmá. This Átmá, or Spiritual Monad, is the individualised spark of the Paramátmá, or Universal Spirit, of which it is an atomic part. Átmá-Buddhi-Manas is the imperishable trilogy or Solar Pitri, and Ahankara-Káma-Śarira is the perishable and temporal aspect of the same in the world of phenomena, the Lunar Pitri. Thus the spiritual Átmá-Buddhi is reflected in the material Káma-śarira, and the link between them is the Intelligence principle of Manas, whose higher aspect has respect to things spiritual, and whose lower aspect has regard to things material. The whole is comprehended in the Brahmandam or Hiranya-garbha (Golden Egg), known as the Sphere of Cognition. Here Brahma is Jupiter.

The text defines the process necessary to self-realisation. Speech has to be subject to thought, thought to intelligence, intellect to spirituality, which is the *shánti-átmá*, or Soul of Peace. The phenomenal must be merged in the noumenal, the material in the spiritual, things temporal in that which is spiritual, as the interests of the servant are identified with and merged in those of his master. The lower expressions of life must subserve the purposes of the higher. Hence, while all visible things are for the service of man in the degree that he can make use of them, man in his turn is for the service of the higher Powers in the great scheme of universal evolution. We are invoked and exhorted to follow the Path of Liberation, but are warned at the same time that it is difficult to walk as the keen edge of a razor. The Way and the means to the Place of Peace being known, the truth should be repeated ; for, being true, the doctrine is acceptable, and he also is accounted acceptable who shall attain to the knowledge of it, and represent it for the benefit of others. So says the Śástra.

It may be noted here that there are different forms of consciousness manifested in each of the principles of man's being. Thus the body has no other expression than that represented by chemic action. The śarira, or astral body, is the seat of

sensation. When the astral body is acted upon by subtle vapours such as ether, chloroform, etc., sensation ceases. The same effect follows magnetisation of the body. The Kámic principle is the seat of emotion, passion and desire. The lower manas is the seat of perception and cognition. The higher manas is the centre of intellection and of reason. The Buddhic principle is the seat of intuition and spiritual conception, and finally the Átmá is the source of all being, the light which, reflected in the different planes of matter, appears as various forms of consciousness.

In the Hebraic system developed by the Kabalists we have the following correspondences:

Átmá.	Shekinah.
Buddhi.	Neschemah.
Manas.	Ruach.
Káma.	Nephesh.
Śarira.	Tzelmo, or Tzelŏ.
Sthula.	Guph.

Here the Shekinah, or Place of Peace, the resting-place of the Soul, is that "City not built by hands, but eternal in the heavens," for which the patriarch looked at the end of his earthly pilgrimage. There are otherwise three souls mentioned in the Hebrew scripture, which are Neschemah (the spiritual Soul), Ruach (the Mind), and Nephesh (animal Soul). Ruách is often used for "spirit," as in Gen. i. 3—veruach Elohim merechapeth olpeni hamayim—the Spirit of the Elohim fluttered upon the face of the deep. It is here used to indicate the wind or Breath of the Logos. Elsewhere it is used to express the soul of man, mind, disposition, etc., and is idiomatic generally. The Kabalists use it as Mind, Intellection Reason, in distinction from Neschemah, used to designate he spiritual soul, and Nephesh, which applies to the animal soul. In the Scripture, however, we find the three words used indiscriminately, *Neschemah* being equally breath, life, a human being, breath of God, emotion, etc., and *Nephesh* standing for any embodied form of life, whether animal or human, and also for blood in the same sense as dám, whence ádám (mankind). The Kabalists refined the Hebrew terminology in the same manner as did the Vedantins that of the Indian writers.

CHAPTER IV

THE GUIDE

1. "THE Self-existent externalised the senses and therefore one naturally beholds external objects and not the Inner Self, but some of the Wise Ones, desiring immortality, have introspectively beheld the God within.

2. "Those of immature mind follow external desires and thus fall into the widespread net of Death. Therefore the Wise Ones, having known immortality, do not seek for an abode in the world of evanescent things.

3. "This is That by which all form, flavour, scent, sound, feeling and attraction are cognised, even as the Self. What else remains?

4. "The wise man, having known that Great and All-pervading Self, which transcends both the waking and the dreaming states, he verily does not grieve.

5. "This is that Immortal, the Lord of all Time, the Companion of the human Soul.

He who knows This has thereafter no need of a Protector.

6. "This is That, the Spirit which was before the creation of the world from the waters. He who, entering into the heart, perceives Him abiding there, sees Him in all the elements.

7. "This is That which is coeval with the Breath of Life, who enters and abides with the Lord of all the deities in the Heart, and is manifest in all the elements.

8. "This is That, the Omniscient, who is concealed in the Fire-sticks even as the child in the womb of its mother, who is daily worshipped as the Fire by men of active mind who offer oblations.

9. "And this is That from whose Breath of Life the sun is created and into which it is absorbed again, in whom all the gods are centred. Verily there is none greater than He.

10. "Verily what is here is also there. What is there is also here. From Death he gains but mortal things who here recognises things by their diversity.

11. "Even by the mind it can be known

that there is here no fundamental diversity. He goes from death to death who sees only diversity.

12. "This is that Purusha of the measure of a thumb which dwells in the midst of the body, the Lord of the Past and the Future. He who knows this is in no need of a Protector.

13. "The Purusha of the measure of a thumb, the Lord of the Past and the Future, who is like a smokeless flame, to-day is, and verily to-morrow will be.

14. "As rain from the hilltops runs down in several directions, so he who regards all qualities as distinct runs after them by many paths.

15. "As pure water poured into pure water becomes one with it, so is it with the Thinker who knows the Self, O Gautama!"

COMMENTARY

THE question naturally arises as to why, if the real be not the normal but the supernormal, the spiritual and not the natural, the one should be so apparent and the other so speculative and difficult to perceive. To this question the Śástra answers that the externalisation of the senses was part of the process in the outrealising of the Self-existent, whereby our consciousness is determined towards the external universe through the senses.

During the earlier stages of manifestation, which may be regarded as the process of the Outbreathing, the tendency

was towards the materialisation of Spirit in Matter. This process of the differentiation of the Spiritual is parallel to the descent of the Monad. It may be regarded as the incarnation of the Logos. In this sense Nature is the vestment and body of God. But at a later stage in the process of evolution, the Outbreathing is followed by a process of Inbreathing, and the material then begins to give way to the spiritual.

At this stage in the process of involution and following evolution, the consciousness of the evolved entities or Monads begins to be abstracted from the objects of sense and to be occupied with the things of mind. Then, by reason of certain characteristics acquired during past manvantaras or periods of cosmical activity, particular Monads gain ground over others and come earlier to the point where the faculty of introspection is evolved. These, who are here called the Wise Ones, are eventually capable of realising the God within.

Others, whose volition is not yet fully set in the direction of the spiritual world, become immersed in the things of sense, are led away by their desires, from various karmic associations, and are thereby subject again and again to the law of Rebirth, which here is called "the widespread net of Death." They have not yet realised that "that is most real which most endures," and that the Spirit is eternal because it is immaterial.

The same consciousness by which we cognise the things of sense, may, when directed towards the things of mind and Spirit, be the means of cognising the Self.

In the waking sense the consciousness is fully in the kámaśarira, or Desire-body, and by means of this subtle body it is brought into relations with the senses and the things of sense. In the dream state it is liberated from the things of sense, but is wholly immersed in the emotions and feelings of the káma, or Desire principle. The state which transcends both waking and dreaming is the state of spiritual consciousness known as the Buddhic, the opposite pole of our being to the kámic or instinctual. The three states are called Jagrata (waking), Swapna (dreaming) and Sushûpti (sleeping), the latter being the superlative state of abstraction wherein the mind is free from the objects of sense and the illusions of desire.

The Great and All-pervading Self which transcends these

states of waking and dreaming is the Átmá or Purusha, the Spiritual Self, which is one with the Universal Spirit. Those who realise the Self are beyond the reach of sorrow, grief, disappointment and dismay. The knowledge of the Átmá, the immortal part of man, constitutes identity with the Átmá. This Átmá is that immortal who is here described as the "honey-eater" (madhvadam) because amritam, the nectar of the gods, is a-mritya, the deathless part of us, Átmá.

The later verses of this chapter conclude with the words: Etad vai Tat" ("This is verily That"), an expression which appears relevant to the statement which goes before it, and may therefore be employed as the subject of the sentence. I have followed this form throughout. The affirmation appears, first of all, in verse 5, thus: "This is that Immortal, the Lord of all Time, the Companion of the individual Soul. He who knows this, thereafter has no need of a protector."

Concerning this Lord of all Time, Iśwara, who abides in the spiritual soul of man, it is said that he was "before the foundations of the world." He is the Logos of the universe who evolved the various forms of life "from the waters" of cosmos, and He is to be perceived in the "cavity of the heart" (guham) by the man of clear vision. He who enters into the heart (his inmost soul) not only sees God there, but also sees him reflected in all the elements.

This reference to the evolution of the universe from the "waters" of space is in touch with the conception of Thales and that of Pythagoras. This "water of space" is the cosmic *hyle*, or original matter, which by differentiation is rendered into the various "elements," or states of matter known as Agni (fire), Tejas (luminiferous ether), kham (calorific ether), vayu (air), apas (water), and prithvi (solid matter). The immanence of Deity is thus affirmed by the Veda. Having affirmed this immanence, the priority of God over all His creations is asserted, and, although in the Hindu pantheon there are as many gods as there are different elements, lokas, heavens, etc., the Supreme Lord is rüler over all. He, who is coeval with the Breath of Life, is said to abide in the Heart while yet manifest in all the elements.

Thus Brahma abides in the heart of the Cosmos and the

Monad in the midst of the Hiranyagarbha. So Iśwara abides in the hearts of all beings and is manifest in all the elements. The Spirit is thus seen to be at the root of all Matter, and is the One Source of all forces or expressions of Life which are manifest in the various forms of matter. All material forms are therefore expressions of spiritual forces, and the entire World of Life is derived from the One Life and the One Substance.

But although neither Force nor Matter are *per se* intelligent, they nevertheless express Intelligence in their properties and operations. The universe is intelligible merely because it is an expression of Intelligence. Consciousness does not appear to result from the action of force upon matter, but we find that consciousness is an attribute of all living things, and we may even go so far as to say that response to stimulus is an index of consciousness in things inanimate. It is a moot point as to whether Matter is not endowed with a nascent consciousness as distinct from force. Undoubtedly the laws which govern the operations of force in matter are expressions of an Intelligence. Therefore we have to regard Intelligence, Life and Substance as co-ordinates. This intelligent living substance Principle is that omniscient, omnipotent and omnipresent Deity, which is here said to be concealed in Fire-sticks as the Spirit is concealed in all material forms, and the child in the womb of its own Mother. He is the Living God whence comes the Breath of Lives that animates all the worlds and all the products of every world throughout the entire universe. Every sun is but an atom of his luminous Body, which appears and disappears through all the days and the nights of Brahma.

There is Unity in Diversity which arises from the fact that all forms of life are derived from the One Life, that all lords have but one Lord, in whom is the beginning and end of all things. There is a Diversity in Unity arising from the fact that the One Life is reflected in all forms of life, the One Substance in all degrees of matter. Infinite variability is an attribute of the Eternal. Omnipresence is an attribute of the Infinite. "Verily, what is here is also there, and what is there is also here."

Men of science look for differences, dividing and subdividing, comparing and classifying. The Sage looks only for the under-

lying unity of things. Things that may be known by their diversity are evanescent and subject to Death. "He goes from death to death who only recognises diversity." That degree of spiritual evolution which enables a man to see the underlying unity of things is the cause of his liberation from *samsara*, the cause of his freedom from the network of illusion. "The Truth shall make you free."

Much controversy has had place over the true meaning of the expression "The Purusha of the measure of a thumb," which is said to dwell in the midst of the body, some taking it literally, others figuratively. The expression "angushtha-matrah purushah madhye átmani"—literally the thumb-sized Spirit in the midst of the person, is doubtless a figurative form of indicating the Soul, which is here said to be in the midst of the body because the heart of a man is set there and is normally the size of a man's fist or thumb. In the system of Yoga the various centres of the nervous system are taken as points for concentrated meditation, the object being to gain control over the whole of the vital processes connected with them. Among these, and of highest importance, was the cardiac plexus.

Anciently it was customary to regard physical life as centred in the heart of every creature. Modern physiologists seem disposed to consider the brain as of primary importance. It remains a fact, however, that vitality bears no definite relations to cerebral organisation and development, and further, that whereas the brain begins to degenerate and liquify immediately upon death, the heart, if kept warm, will continue to beat for many hours after it has been severed from the body. From this circumstance it would seem that the ancients rightly regarded the heart as the centre of organic life, and it is almost certain that they must have known of the circulation of the blood, if not indeed of its constitution. May we not discern some reference to the blood corpuscle in the phrase: "The wheels of life run on iron axles"? However that may be, the statement here is that the Purusha is seated in the cavity of the heart (literally *guham*, the cave), and that it takes the form of a smokeless flame to the eye of the seer. This Purusha is one with the Universal Soul, pure Spirit, and is changeless and deathless.

CHAPTER V

THE RESTING-PLACE

1. "He who has meditated upon the City of Eleven Gates of Him, the Unborn, of righteous Heart, does not grieve but obtains liberation and goes to the state of the Liberated.

2. "The Spirit moves as a swan in the pure expanse, like air in the firmament. It is in the Sacrifice. It has its habitation in the Earth. It is the Guest within the house, and dwells with men and gods. It abides in the Truth as things which are born of Water dwell in the water, as those which are born of the Earth abide in the earth, for it is born of the Truth. It is the Mountain-born. It is the Great Truth.

3. "It takes up the Prána-vayu and sends it down again as Apána-vayu. It sits as a dwarf in the midst of the heart, adored of all the gods.

4. "This is That which remains when the Soul is liberated from the bonds of the flesh

and when he who dwelt in the body is freed from its wraith.

5. "It is neither by the Prána nor by the Apána that any mortal exists, but by That on which both these depend.

6. "Now I will unfold to thee the ancient mystery of the Brahma, and how by death (the Jiva) becomes the Átmá, O Gautama!

7. "It enters into the womb of some in order to obtain form and place among the embodied. It enters into others according to their works and their knowledge.

8. "This verily is That which watches over a body when he is asleep, shaping the person according to his desires. That verily is the Bright One, That verily is the Brahma who is called the Immortal. In him are all the worlds contained and beyond which, indeed, there is not anything.

9. "As the Fire (of Life) enters into each form and takes its shape, so the Inner Self of all beings is of every form the Image, whilst yet outside of it.

10. "As the Air enters into each form and takes the shape of it, so the Inner Self of all

beings is of every form the Image, although outside of it.

11. "As the eye of the Universal Sun is not impaired by sight of external filth, so the Inner Self of all beings is not contaminated by the sorrows of the world without.

12. "The One Ruler, who is the Inner Self of all beings, makes His one form appear as manifold. The wise perceive him within the Soul. Theirs is the Endless Bliss. It is not for others.

13. "The wise who perceive Him within themselves who among the transient is the Eternal, the Eternal among the changeless, the Thinker in all who think, the One in the many, the Desire in all desirers—theirs is the Everlasting Peace. It is not for others."

14. "How can I know That which is thus thought of as the Ineffable and Supreme Joy? Is it verily manifest or is it not?"

15. "There the Sun is not manifest, neither the Moon nor Stars. Whence therefore is this Fire? Verily when He shines forth all things are manifest, and by His light this Universe is illumined."

COMMENTARY

THE *ekadaśa dvâram*, or City of Eleven Gates, is the body of man, in which there are seven orifices in the head and three in the trunk, which, together with the cavity of the heart, make the Eleven Gates. The number is immaterial to the sense of the text, which merely indicates that he who has meditated upon the body and its relations to the Cosmic Man or Universal Self, and who is of righteous heart, obtains liberation by his knowledge and purity of mind. He is free from the chains of desire, free from the delusions of the mind, and, being assured of his essential identity with the Universal Spirit, he is united with that Spirit and goes to the "state of the Liberated."

The universality of the Spirit is illustrated in verse 2, where it is said that it moves in space, is in the sacrifice, in the earth, abides as the Guest of the house, etc. It is antariksha-sat (dwelling in the firmament), hota sat (dwelling in the sacrifice), vedishat (dwelling in the earth), durona-sat (dwelling in the vessels), nrishat (dwelling in men), vara sat (dwelling in the gods), ritasat (dwelling in truth), vyomasat (residing in Vyota, the womb of Time), abjah (water-born), gojah (cow-born), adrijah (mountain-born), etc. Thus the Spirit is in the ether of space, in the sacrificial fires, in the material of the earth, in all foods derived from the earth, in the guest that partakes of them, and in the vessels that hold them, in the womb of Nature, in the gods and the elements, and in every expression of truth, for He is the Ritam brihat, the Great Truth.

The phrase "mountain-born" refers to the rivers which have their source in the mountains, for the Spirit which is in the water and in all that is born of the water, is also in the mountains, whence the water flows to all parts of the earth.

The two breaths, the prâna-vayu and the apâna-vayu, refer to the systole and diastole processes of halation. The Yoga system lays much stress on the influence of the breathing upon the mental action, and with greater reason than is generally understood. It is not generally known that the action of the lungs and that of the lobes of the cerebrum are synchronous. This fact lies at the root of all hathayoga practice or control of

the breath. In Tafel's translation of Swedenborg's work on the brain, there are some significant diagrams showing the synchroniety between the brain and lungs, which may be regarded as fully establishing the fact that mental operations have a direct control over the breath. The system of Hathayoga, proceeding as it does from the physical to the mental, insists first of all upon the regulation of the vayu or breath so that control may be effected over the whole of the bodily functions. The Ráj yoga system, on the other hand, regards the control of the mind as the primary object. But inasmuch as it is easier to control the breath than to control the mind, the Hathayogi has some grounds for his practice.

There can be no doubt that an agitated state of mind is accompanied by irregular breathing, that fear is indicated by a spasmodic catching of the breath, that anger is shown by a stertorous breathing and that in peaceful sleep the breathing is light and regular. Also it is well known that deep thinking leads naturally to deep breathing. It has even been affirmed that the slowest breathing animals live the longest. This may be accounted for by the reduced combustion of tissue.

The inhalation is known as prána-vayu and the exhalation as apána-vayu, and it is here stated that the Spirit is that which causes the inbreathing and outbreathing. The yogis contemplate it as the "dwarf in the midst of the heart." This is doubtless a mere compromise with the truth for purposes of meditation, since they understand that the "jewel in the lotus" and the "dwarf within the heart" is that Spirit flame which is one with the Universal Spirit, and here described as such.

That which remains when the Soul is liberated from the body and he who dwelt in the body is freed from its wraith, is the Átmá-Buddhi, or Spiritual Soul. When the body dies, the káma-śarira, with its investing anhankara, or lower mind principle, constitutes the wraith. It has a post-mortem existence in kámaloka, and is subject to dissolution if the desire principle is not strong enough to hold it together. When, however, it is animated by a number of unexpended desires, or even one that is strong enough, it remains in kámaloka until the time comes

for its re-incarnation. But when earthly desires and ambitions have been laid to rest its stay in the soul-world is only determined by its inherent vitality, and on its dissolution the Spiritual soul (Átmá-Buddhi) is liberated and ascends to its own plane and is thence no more subject to death, being free from the Ixionic wheel of samsara. We thus have two distinct entities surviving bodily death, the káma-śarira, or Desire Body, and the Átmá-Buddhi, or Spiritual Soul. The one is the wraith or post-mortem presentment of the man, the other is the Immortal Entity, or real Self. When these remain united after death of the physical body, they are subject to rebirth. When they separate the wraith dies and the Self remains as a Jivanmukta. The thread of Life, or extension of the Spiritual Monad into all the planes of its conscious existence, is called the Sutrátma, or Thread-soul, and this is indrawn to successive planes as the process of dissolution takes place. But while it remains united to the physical and the spiritual centres of consciousness, it is capable of being stationed in any one of the seven principles, as a bead upon a string is capable of continuing in any part of it. The position of the Centre of Consciousness is normally that which it has attained by evolution. Its abnormal condition is above or below this, as when it is affected by strong material passions, absorbing mundane interests, or yet an inspiration that lifts it for awhile above the common interests of life. The majority are now functioning in káma-manas, which is a state of intelligence animated by desire, some are normally upon the manasic plane and are known as Intellectuals, while the minority are to be found among those who live in the higher spiritual consciousness.

In relation to the four planes of being, the Spiritual, Mental, Emotional and Material, corresponding with the Four Elements, namely, Fire, Air, Water and Earth, we have four distinct types of humans. There are the Enthusiasts, those who are conscious of answering to an all-impelling spiritual afflatus, such as the Great Reformers, those of high Genius, and the Spiritual Teachers of the World, those whom Bruno called the Heroic Enthusiasts, in short; the Intellectuals, who are concerned principally with the great problems of life and mind, Science, Philosophy and Ethics; the Psychics, or those who are moved

principally by the emotions and passions and constitute the large body of our social system; and the Materialists, who never get any higher than the things of sense. These correspond with the Four Complexions, and are included in the Four-faced Brahma, or totality of living things.

Yet is is not by inhalation, or exhalation, nor by both of them together that Union is attained, but solely by the contemplation of That which is the cause of both Prána and Apána breaths, and by the operation of That in us who contemplate It. How the Soúl becomes united to the Átmá is here described.

The Jiva, or individual soul, is animated by the Átmá when it is embodied as well as when it is free from embodiment. The Átmá enters the physical plasm for the purpose of taking form and place among that which is embodied. This purpose of Self-externalization may be regarded as the primary cause of all existence. It enters also into others "according to their works and knowledge," *i. e.* it is observant of the law of karma, of merit and demerit. This Spiritual Self is that which watches over the sleeping body, while the body is attaining the development and expression of form which is agreeable to the desire-principle within it. Thus it is in the body and beyond and above it. Nothing can be added or lost to it. Those who are conscious of it have absolute security. It enters like fire or air into the forms of life, taking their shapes and entering into all their experiences, yet without contamination. It is the Inner Self of all beings, identical with Universal Spirit, which appears as this and that, and yet is neither one nor the other but Itself alone. It is the one within the many. Those who are conscious of this attain that "peace which passeth understanding." This Peace is not for those who are immersed in the world of multiplex illusion. The wise see Him as the Eternal among the transient, the Changeless among all that changes, the Intelligence in all who think, the Will in all who desire, the One in things which appear diverse. Those who see Him thus abide in everlasting Peace. This Peace is not for others.

Here Yama concludes his apostrophe and is then questioned further by Nachiketa concerning the identification of this All-pervading Spirit. Yama replies that although in that state

of consciousness in which alone recognition of Him is possible there is neither Sun nor Fire, yet He is that which illumines all the manifest universe and renders it visible. He is not therefore to be identified with the Sun, nor Fire, nor with any of the things made manifest by His light.

There is a manifestation in time and space of this Inscrutable and Ineffable Deity. This manifestation is the Logos, the Word, which was "in the beginning with God and by whom all things were made." This is the Spiritual Sun of our Universe, the Light of the World, the Light that lighteth every man when he cometh into the world, the Son of the Father, He who, among all the Sons of God, hath alone beheld the Father, and who is the only revelation of God to mankind. He is that Self in every human soul by knowing which the wise are beyond the mind-maze and free from illusion.

CHAPTER VI

THE ATTAINMENT

1. "THIS is That bright and Imperishable Brahma who is called The Ancient Tree whose roots grow upwards and whose branches extend downwards, in whom all the worlds are contained and verily beyond which there nothing is.

2. "Whatsoever there is in this whole universe trembles in the Breath of Life from which the world has come forth like an awful thunder-bolt. They who realise this become immortal.

3. "In awe of Him the Fire burns, in wor-

ship of him the Sun shines, in reverence of Him the gods of Rain and Wind, and Death as the fifth (of them), pursue their respective works.

4. "If one can understand this before the dissolution of his physical body, then he will obtain a Spiritual body in the Heaven-world.

5. "As in a mirror, so in the Átmá; as in dreamland, so in the abode of the Pitris; as in water fully revealed, so in the place of the Gandharvas; and as Light and its reflection so in the abode of Brahma (is this bright and Imperishable Brahma seen).

6. "Realising the different sense-states, their origins and limitations, and the different modes of their evolution, the wise man does not grieve.

7. "The Mind is higher than the senses; the Intelligence-principle is higher than the Mind; higher than the Intelligence is the Máhanátmá (the Great Soul), higher than Mahat is the Unmanifest.

8. "But beyond the Unmanifest is Purusha, the All-pervading, which is without distinctions. Understanding this the Soul is liberated from existence and goes into immortality.

9. "Not as an object of the senses does His form exist, nor by the mortal eye does any one behold Him, but by the Mind is this Lord of the Heart and Mind revealed. They who realise this become immortal.

10. "When the Mind is abstracted from the five senses and the Intellect is not drawn aside (towards the things of thought), that is what is called (treading) the Higher Path.

11. "This Yoga is held to consist in the firm restraint of the senses, for then the Mind becomes intent, for Yoga is the beginning and end (of the whole matter).

12. "Not indeed by speech, nor by thought, nor yet by the eye is He to be known. From what other source then is He to be known except from one who can say: Thus is He.

13. "Thus truly is He to be known by His real nature, and to one who thus finds Him, the true nature of both will be revealed.

14. "Foregoing all desires to which the heart is attached, the mortal here becomes immortal and attains to Brahma.

15. "When all the earthly ties of the heart are cut asunder then the mortal becomes deathless. So much is good to be known.

16. "There are one hundred arteries of the heart, and one of them goes out towards the head. Through this one ascending one obtains immortality. Others become scattered at the time of parting.

17. "The Purusha of the size of a thumb, the Inner Self of creatures, is always seated in the heart. This should be extracted from the body with patience as the pith from its sheath. It should be recognised as the Radiant and Deathless One."

18. Nachiketa, having then obtained all the knowledge which Mrityu had declared concerning the science of Yoga, and having (thereby) attained to Brahma, was freed of all passions and was liberated from Death. And likewise shall another who also knows this doctrine of the Soul.

Peace be to all Beings.

COMMENTARY

YAMA tells of that Supreme Being from which the Jiva, or individual life, is derived. He is likened to the *aśvatthah sanâtanah*, or Eternal Tree of Life, whose upreaching roots are lost in the abysm of Infinity, and whose downward-reaching branches spread in all directions throughout Infinitude, carrying their streams of life to every universe in the limitless ocean of space. On every leaf there are myriads of gems, and every gem is a universe of worlds. These worlds are upheld by the

branches and twigs which are the streams of light and heat, of Wisdom and Love, that flow from the Heart of Being. "Beyond this there verily is nothing." This is the Inscrutable and Ineffectual in whose glorious Body the Jivanátmá, or individual Spirit-Self, is but an atom, the sun itself but an atom, the whole visible galaxy of worlds perhaps not more than a single cell in the resplendent and illimitable body of God. This "Body of a myriad Gems" shines by the light of the Spirit Within. In the Kabalistic system the Body is called *Malcuth* (the Kingdom) and the Spirit is *Ain-Suph Aur* (the Boundless Light). Our Śastra goes on to say that whatsoever there is in the whole universe vibrates in the Breath of Life (*Prána*), which has gone forth from the Sacred Heart like shafts of lightning (*vajraṁ udyatam*). The classical figure of Jupiter (Jove—Jehovah), holding aloft the shafts of lightning as in the act of hurling them into space, is well recalled by this phrase. Here the allusion to Deo-pitar (Jupiter) is the same, and *vajram* may mean thunderbolt or lightning, javelin or spear. The idea is that Brahma (The Expansive One) sustains and animates the whole universe by his Breath. "In Him we live and move and have our being," as the Apostle declared. Brahma is from the root Brih, to expand (Eng. breathe), and Jupiter (Deo-pitar) is called in the Sanskrit Brihaspati, *i.e.* Lord of Expansion. He who realises that all living things are animated by the same Breath becomes immortal, because he thereby overcomes the sense of separateness and destroys *Ahankara*, the I-making or Egoistic faculty, and becomes altruist (*Itarena*). "Foregoing self the Universe grows I," says the Voice of the Silence.

This realisation of God in all things, and of the essential unity of one's own being with God, must take place before the dissolution of the body if the spiritual body is to be attained hereafter. This appears important. It emphasises the need for contemplation of spiritual truths here and now. The opportunist is silenced. Those who know affirm that to-morrow will not do. "Work while the day [to-day] is with you, for the night cometh when no man shall work," is a saying of the Master which undoubtedly points to the fact that individual progress and Karmic merit can only be secured while we are in

this world, and not afterwards in the discarnate world. The reason for this is, I think, logically conclusive. This world is the only one that is in the relations of a fulcrum to the superior and inferior worlds, being, according to revelation and the teaching of the Kabalists, the lowest of the seven heavens and the highest of the seven hells; or, if we regard the superior states to be three in number, as in the Gnostic scheme of thought, then the Earth makes the fourth, and the infernal states would also be three, thus making seven in all. St. Paul wrote: "I was lifted into the third heaven—whether in the body or out of it, I know not—and saw and heard things unutterable."

If we accept the ruling of Shakespeare, which is confirmed by the teaching of Buddha and of Christ, that "there is no good nor any evil but thinking makes it so," then our thought concerning our relations with the Infinite, as well as of our relations with our fellow-creatures, must have a permanent effect. Again, if thoughts are things there must be a thought-world in which they are realities. Thus we are always creating our own future states and peopling them with the things of thought. That "every thought is a form of life and motive is its soul" is probably a truth. It forms the basis, at all events, of all considerations of Karmic responsibility, and the system of Yoga advocated in the Bhagavad Gîtá, that of Non-attachment or non-identification of self with action or the fruits of action, is founded on the truth that human merit and demerit attach only to motive and not to agency. The Chinese Sage has an equivalent saying: Heaven does the work and men are only its agents. The sole point, therefore, appears to be whether we are acting with a selfish or altruistic motive—whether, in fact, what we regard as Self is altogether big enough to save us from selfishness. In the case of *Meum* and *Tuum* one man may represent only himself, another may stand for his country or the whole race. The Christ-Self is universal.

In fine, then, we are building up by our thought and desires the bodies we shall hereafter appear in and animate. It may be a desire-body, a causal-body, or a spiritual-body. The spiritual-minded will have spiritual-bodies, the carnal-minded will have desire-bodies, and their bodies will hold them to their

respective spheres. "Entering upon the Holy Assembly the door is closed behind"; and of the Hells the visionary poet said that over the gate was written: "Lasciate ogni speranza voi ch'entrate"—"all hope abandon, ye who enter here!" And a greater than he said: "Verily he shall not come out thence until he has paid the uttermost farthing!"

From both religious and philosophical points of view this question of human responsibility in relation to the after-life is worthy of deepest consideration. In the Spiritist doctrine of continual progress in the life hereafter, we have a direct contradiction to the Hindu concept in which the after-life is merely an interim state, if liberation from rebirth has not been attained during life in this world. In both conceptions progress depends upon individual effort and merit, and not upon vicarious intervention. But whereas all the great religious Teachers of the world have spoken of Conditional Immortality, the Spiritist doctrine enunciates unconditional or natural immortality on the grounds of a proved post-mortem existence, which of course is hardly the same thing as immortality.

Unfortunately the class of discarnate entities with whom they come into contact are not those who are likely to be useful in solving these great problems. For the most part they are exactly what they were in earth-life, neither more nor less intelligent or informing. One never finds that the great problems that vexed the minds of such men as Ptolemy, Newton, Bruno, Kepler, Copernicus, Linnæus, Faraday, Dalton, Huygens, Humboldt, and others of more recent decease, have been solved by them in the other world, nor have they come to tell us about their mistakes and discoveries; and on the grounds of their alleged prescience of mundane affairs it is certainly remarkable that they contribute nothing to the general welfare of the community to which they formerly belonged, unless we are content with the loose theory of "spirit-control," and attribute all the best results of human enterprise and endeavour to the credit of discarnate intelligences, in which case men are the subjects of an automatism in which there is neither merit nor award attributable to the mortal agent. In the Hindu conception, however, the two Paths of Gnánam (knowledge) and Bhakti (devotion) are said to

lead, by individual effort, to the perfect Yoga or union with the God within, and thus to a perfect conspiracy with the Universal Spirit. But such Yoga can only be effected during a succession of lives culminating in that in which the apotheosis is attained. The idea is more consistent with our view of human relations, more encouraging to individual effort, and therefore immensely better for embodied humanity at large.

Undoubtedly there are cases of "spirit agency" on record, and the doctrine of mediation is not subversive of a logical view of man's dependence upon God. But from the evidence before us we can discern no grounds for paying more attention to the suggestions of discarnate entities, than we should to those of a casual acquaintance in daily life. Taken generally there is no difference of intelligence between them. Both speak and act from experience and memory impelled by desire, and the fact that one is embodied and the other disembodied gives one no advantage over the other. Both are essentially humans in a greater or less state of spiritual and intellectual development. The case is quite otherwise, however, when we come into direct relations with those spiritual entities who have attained liberation, and are in the true sense of the word "Supermen." Whether embodied or disembodied it is found that they have something to add to the sum total of human knowledge, some new aspect of an eternal truth to represent to us in terms of our conscious experience, some work to effect which never fails of recognition.

The recognition of sense-limitations is one of the first experiences of the progressive mind. The gamut of sensation being recognised as limited to a very narrow range, all that is above and below this world of sense-perception becomes of vital interest to the student of psychology. So long as men believed that the entire world of life was comprehended by the senses, so long was the supernatural believed in and feared. When, however, it was found that there were states of matter, forms of life, etc., to which the normal man had no access by means of the sense organs, the threshold of the natural was pushed back considerably. The invention of the telescope, of the microscope, opened up the horizon of the visible world enormously, and various chemical and electrical discoveries

further enlarged the horizon of our consciousness. And in proportion as our physical horizon enlarged there was a corresponding extension of our mental horizon. It remains a curious fact, however, that with all our added knowledge of the physical universe we have not come to other conclusions regarding the nature and origin of the human soul, than are to be found in the writings of antiquity.

The realisation of human sense-limitations is not a cause of dismay to those who have a consciousness that is related to a world higher and wider than the domain of sense-perception. "The mind is higher than the senses," it is said, and this fact is proved by the common experience of men. According to sense-perception the sun moves around the earth once in twenty-four hours, and the moon in about twenty-four hours and fifty-two minutes. The mind corrects this illusion. According to the sense of vision the stars are points of light of very small dimensions. To the mind they are stupendous bodies controlling systems of worlds at immense distances from our earth. According to the same sense the sun and moon are about the same size. The mind proves the sun to be millions of times greater than the moon.

These are only commonplace observations. The trained man of science has studied how to correct the perceptions of the senses by the use of the mental faculty. Many sense-perceptions are illusions. If they remain uncorrected by reason they become delusions. When they are created by the mind they are called hallucinations.

As the mind is higher than the senses, so the intelligence principle is higher than the mind. It consists in direct cognition, sometimes called intuition. It does not depend upon data or impression derived from sense-perception, as does reason, but derives its illumination from a higher source. It is synthetic and not analytical in its method, and acts spontaneously. It may be regarded as the opposite pole of human consciousness to instinct. What we observe in animals as instinct—a faculty which is largely inhibited in humans—we observe as intuition in that higher type of mind which we recognise as genius.

Higher than Intelligence is the Mahanátmá, the principle of illumination, that which is responsible for the faculty of

intuitive intelligence. This Átmá is the spiritual Monad which penetrates and illumines the spiritual soul (Buddhi), which in its turn irradiates the mind (Manas), which informs and controls the senses.

Higher than the Mahát (Mahátmá) is the Unmanifest (Avyakta), literally the undeveloped, the potentiality or seed of future possibility.

Pervading all is the Purusha, or Spirit of God, which is without distinctions (Alingah). Of this Spirit we cannot say it is this or that state of matter, or of consciousness; It is all, and all is the manifestation of It. He, the all-pervading Spirit, is not to be apprehended by the senses, but "by the mind is this Lord of the Heart and Mind revealed." It must come to us as a revelation at such time as we have become at one with the Spirit within us. What is called the Higher Path is here defined as the power of abstraction from the senses, and the steadying of the Mind upon That which is the sole object of contemplation. And this is Yoga, the means of union with the One meditated upon by the mind. It is the sole means of attainment. For neither by teaching of others, nor by one's own thought, nor yet by any external means is He to be perceived and known; but only from that Spiritual Soul within us which is able to say: Thus is He. "For no man hath seen God at any time, save the Son, and he to whom the Son will reveal Him." Knowing the Son we may know the Father, and "the true nature of both is revealed." For the Son is that Spiritual Self, the Átmá within which is united to the Buddhi, and from whom the Manas or man is born. But the Way is not the way of the world. It is a hard and narrow path along which the human soul must tread in loneliness, leaving behind him all the desires of the heart, and overcoming one by one the delusions and affrights of the mind. Verily a Pilgrim's progress!

> "And does the Path wind uphill all the way?
> Yea, to the very end!"

To lay self aside and to aspire to the Not-self, to overcome the illusions of the senses, the delusions of the mind, the strong desire of the heart for things that are evanescent and perishable, and to hold steadfastly to the end in view, looking neither

to this side nor that, but following the Light without swerving, this is the way of Liberation. And verily God is not afar off, for He is in the midst of all things, the Inner Self of all creatures, Himself the Heart of Being. It is God-in-us, whom by seeking we shall surely find. Having thus learned the Path of Yoga through Death, we may reach the Place of Peace even as Nachiketa, who hesitated not to sacrifice himself for the honour of his father. "For whoso giveth his life for another, the same shall save it."

THE END

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